Must Remain in Transcription Room

MR. NYLAND: I think having an evening meeting is really better than the lunch. For one thing, we needn't be in a hurry, and it gives me a chance to listen to tapes --- meetings--- particularly the previous evening so that I have the whole day to listen to it. It takes time you know to listen to such meetings/ Particularly when you have too many telephone calls in between. So I listened: there is Monday, Tuesday, Wednesday. My opinion, my reaction to the meetings at the present time is a little mixed. I'll tell you why. I start to listen to the questions which of course gives an indication of the level when people are, what particular level they are living on and what comes out of living on that kind of level.

In general, for some of the meetings, the questions are of low caliber. Sometimes there is too much discussion by them -- the questioners -- trying to explain what they really want to say and it indicates they have not even thought enough about it. And in the third place it is very difficult thing for any moderator to know how to handle a meeting. I think of that many times because I've gone through it, many years really. Peter started off by saying that it was eleven years birthday and I said "oh Peter, Peter, wait till you get as old as I am." This year it will be fifty years that I know about Gurdjieff. I hope you don't have to live that long, (laughter) but I start to remember then how was I after five years, ten years, fifteen and so on. What was my interest? And how did I consider at that time...Work? And if I did consider it, what actually did I do? Like here we are asking what have you been doing. Or sometimes you realize that is not Work or what was it really and then we poke at them, trying to find out when a person makes a simple statement that they have tried to work on themselves. But then you see they start to explain a little bit, circumstances or whatever surrounding whatever led up to these ideas of Work. And then I say what is actually Work? Then I ask why don't they explain Work? The assumption is many times those who ask and simply use a couple of words are saying that they have Worked. The assumption is that they actually know... what? My suggestion to all the group--all the groups--is at the beginning like an introduction to simply make statements of what we mean by Work on oneself. It can be like an introduction. It can also be couched in some answer. But here and there, there

has to be a very definite reference to Work itself and describing it, and describing it time after time with infinte patience, like I have had for over fifty years... just keeping on explaining what is work really. Because we talk about very difficult objective things and it is not too easy for different types of people to try to fathom what is meant by an observation with impartiality, and then even followed by criticism.

And so I think that is where some of these meetings are really lacking. And as a result you get a strange conglomeration of statements by certain people who really, judging by the way they talk or even what they say, they really don't know. And it's not to blame them because how could they know when Work is not sufficiently explained. I think that the tapes up to number thousand are filled with descriptions of Work and with tasks not too theoretical at all, constantly, I think, practical and with reference to Work itself. The beginning of the meeting, the end of the meeting, the middle of the meeting, at any one time that I felt that there was some reason for explaining it. And I did that. This is what I would like you to do if you can--- those moderators if they wish-- take that to heart. It will do two things: you will establish a level on which you would like to have a further questioning and answer. It's very necessary that you establish that level first, because then some who wish to ask probably have to remember that that has to be in line with Work as explained by you. The second advantage is that for yourself you have to become very clear in a very simple way of what Work means for yourself even to the extent that you have had experience which you can truthfully say "this was mine". So that the results of your own work on yourself would become apparent and I'm not asking for a theoretical explanation of Work. I would like Work to be described by a person who has had experience -- can understand it perhaps even enthusiastically of wanting to explain why it is important so that they they can really hit or touch someone who is going to ask a question.

But to see how to make an explanation of Work simple, when you really don't know so much about different people particularly let's say on Tuesday. But if you start with this kind of explanation they you have established as it were a school. I have established a reason for people who want to come, so that they are not just sitting like a little en-

couragement among all of them and talking about the environment and all kind of other things that interest them in daily life and spending a tremendous amount of time, just discussing that withoug being stopped. I think it is not too much to ask that when one comes to the groups --- and I explained it last time--- particularly this group, that you come with questions about your attempts at application of this kind of a method. I will tell you how I would do it. I would simply start out "we are alive". But ~~that~~ there is more to that what one sees and there is a great deal that is hidden. And our interest is to uncover that what is hidden, and has remained a secret for quite some time. That we call our inner life and the reasons why one, and we, become interested in Work means that there is something to be done for the possibility of making this inner life grow out, or at least to set it free. And we call that really Life, par excellence. Because life as we know it in our unconscious state is too much covered up by a form, and we are not as yet able to see Life regardless of the form. With other words, that form is still very much in the way and that is how we judge people by the way they behave, knowing of course that they are alive; but we don't see the reality of their life. We go every once in a while in the difection of a little bit of a lower level. That is simply to take that what is behavior as the real thing. And then we understand that that is not reality that is satisfying. We start then to talk about essential qualities and then we start to talk about, as I say, ~~about~~ Life par excellence and you can even mention Magnetic Center.

This is rather a lengthy introduction. You can change it, but very soon you have to come to a question that you ask an audience or a group ~~what~~ who is coming. I've said it many times: why do you wish to come? Where is your interest in Work coming from? What do you expect Work to do for you? With other words, what is your motivation? And that has to be made extremely clear, because if there is ~~no~~ motivation, even if it's very little, it's all right ~~and it's~~ then it is at least positive. But when there is a wishy washy kind of motiviation, there~~is~~s no sense ~~in~~ talking about how to develop Kesdjian or a Soul. As soon as question of motivation has to be explained, where does my motivation come from? Two sources: one is an aim that I have when I see myself, if I could develop

and grow up and reach more understanding and wisdom that then ~~it~~ I would find a proper place for myself, not limited to this Earth, but dependent on the feelings I have and the realizations, philosophically seeing what actually has to be done with me in relation to that what has a much larger impact and much greater value. I put myself against the possibilities of reaching a universal ~~finality~~ quality. And that is an aim expressed many ways: religiously by a wish to reach God, by a wish to crea te a Soul, by a wish to be able to love Mankind, by a wish to understand the laws of the Earth and the Universe and the planets. To find out the reasons for the Earth existing, whatever that may be all that is outside of me, and that kind of wisdom that exists and is expressed here and there in different philosophies and religions start to affect me, and I come to feel part of it and with it wanting then to use it for a purpose of myself leading to further understanding and development so that I also could become whatever it may be that is within my reach but certainly quite definitely essentially of value that I want to pursue such an aim. This is a very good reason and motivation for wanting to do Work about that because I have an aim when I am here and I want to grow somewhere else. Now let me explain that further.

What happens in ordinary life when you have an aim? Take for instance those who are artistically inclined. Let's say a person who draws or makes paintings. Or a person who wishes to write anything, but write. Or a person who wants to play music. What is taking place in a person who honestly wishes to become a musician or a writer or a painter? If you make that ambition for yourself your God, your God is going to live with you and ~~if there is~~ at any one time when there is time you happen to think about it, and whenever there is an opportunity -- you use it. If I'm a writer and I sit in the car and I drive through the country and I see this and that, and I say that's wonderful, maybe that co ld make an essay. Maybe that could make a story. I stop the car. I pick out of my pocket an envelope and I write upon it a couple of little notes so that afterwards when I get home I probably can use them to write because my writing is my soul. If I want to become an artist or use my artistic ability, I draw everywhere on little pieces of paper, on the wall, on the most idiotic things but there's something in my

mind and my feeling I want to put in some kind of a form. I wish to create and I do it because I live with it and it becomes expressed. If I want to play a musical instrument like a piano, unfortunately I can't take it with me like a violin or maybe a cello, but in any event if I want to sing I have a voice. And, time and time again, when I think o f this aspiration, wanting to become a real musician, maybe a composer. Whenever I have a chance on a little piano, anywhere, I can sit down to it, if I ~~have~~ just have a few minutes. I will, because I want to become a musician and it is of importance to me when I wish to create something for myself that will help me actually to make my life much more beautiful.

I say these things are in ordinary life and we know it. You can apply it to different other ways of course, it need not only be in art forms, it can be scientist, it can be a real philosopher, reading everything that is bound or not bound simply finding out what are the theories and ideas of different poeple who have lived before and have left a legacy, and I want to find out the real gruendding (?) as the meistersinger says "an sachs"(?)! When he sings about that "wan-wan uh bron wan" (?) I don't translate it for you. That what is beautiful will have to become a part of me and I'm willing to sacrifice, I'm willing to live in poverty provided I have a pencil or a pen and a piece of paper and a little desk maybe, and a little bit of a room in which there is nothing but perhaps I want to hang on the walls the products of my fantasy. It is that kind of attitude that regardless of what one understands of music in ordinary ~~calssical~~ classical way or rock and roll or whatever it is, that finally a person has to come to an expression of himself so that his life is then being created into a form where he becomes the master of that kind of a form. When I want to write, I know there are words and words ~~that~~ have to be combined and they may have to make sense and I sit and select a word and I don't think it is right because it's not that kind of a root language that I would really like to write d wn and maybe I take a Thesaurus down and look and see what are the synonyms and what are other ways of saying it. It's even worse when I want to write poetry, because I cannot violate the lines of cadence simply for the sake of making a word that rhymes but it takes time and wish and real understanding of what

1/3 p. 9 more

my aim is and as long as I live and as long as there's life in me, I continue in this search for an artistic development and a creation. Because, you see, art of that kind starts where nature leaves off. That's the secret, because if you keep on repeating and repeating that what already exists very little of yourself can go into it. If you just play what someone else has already composed for you, ~~it~~ that is not art for you. If you keep on copying Rembrandt, it will never make you Rembrandt, even if ~~it is~~ you do 'Nightwatch.' So, that is how we are in ordinary life when we are alive.

Now we talk about Work. We talk about an ideal for growth, a wish to reach an aim. Andthen I say if that is actually a wish, if I can say to myself I will die for that because I know ~~that~~ it is necessary for me to have an aim even if I don't understand exactly why, I start to think about why do I wish an aim of that kind? And then I come to the second reason of motivation. That is me - myself. What am I? I see myself, of course, as a human being, as that kind of so-called reality of humanity that I represent. I see myself, actually if I can, the way I am without wishing to fool myself, ~~as~~ that even after a long consideration of what ~~is~~ I actually am, that I have to admit that I am that, although in the beginning I found many reasons why I shouldn't have to think that when it was (?) something that I really didn't like. I didn't want to admit that I was that kind of a person. But I have learned a little bit about this form of objectivity to give me absolute truth. And then I come to the conclusion that unless I find the truth for myself, I will never reach anywhere because there is constantly my mind which will start to interpret and wish to associate with a variety of thoughts I ~~have~~ already had, and because of that, I will not make any head-way because it will all stay in my mind. And I can't get out of it.

So then, this second motivation, I look at myself and I say how stupid you are, how small, how little do you really know? You see, one

reaches that state when you are artistically creative. Because each time there is a so-called masterpiece, there is always something with it, you say not yet. But tomorrow I will make it. This is what keeps you going because the goal is never reached, but the desire is constant because you have an aliveness for that kind of a change which then ~~means~~ for oneself means that as long as I am alive, I know that I have a wish to continue to live. And so it ought to be with the development of your inner life. You see, if one considers Work on oneself like a God, then it really behooves one to say to oneself: who am I that I wish God to be with me? Who am I even to ask an 'I' to come and become benevolent to me? What is it that I amount to? Of course, I know that the mind and also the feeling, all the different vices we call them- they are there to assure me I'm not so bad; I'm not the tail of a donkey. I'm very well-known and I know this and that and I'm clever and all the rest of the conceit. But I have to become quite honest about what I know I am - not what I hope to think or wish to think or wish to feel. And then when this kind of self-study starts to bear fruit, I come to the realization how poor a specimen I am to even ask to go to heaven. Whichever way that is now interpreted for a person, I think that kind of motivation has to be there, at least partly, so that perhaps the combination of an aim, a real aim for a wish to grow and for a development for an attachment to evolution is counteracted, partly by the terrible machinery that we have and which ought to improve or change or at least be recognized for whatever the value is. And then I say, is it still possible? And sometimes when I'm religious enough I pray to God and say : oh Lord, is there a possibility that I can be helped? So these motivations, the reasons for them have to be clear because if there's nothing of that kind, where will it come from?

You see, the first one, the aim, that what is outside, the outer world, whatever has been produced, whatever is natural , whatever is

spiritual that we can more or less guess at, and what is there of supernatural or certain laws that we don't understand and of universal quality. It's not me and I have not created it. It was created by other forces than myself and I perceive them, that what is as objects, and then they become part of me when I react to them. The other motivation is completely within myself. That is a result of how I was educated, partly the kind of friends I have. The kind of surrounding I have lived in, whatever kind of influences there have been on me, particularly when I was very vulnerable and this kind of influence already when I was like a child open to many things, gradually coating myself with ordinary behavior forms and all kind of characteristics which I ~~would~~ would afterwards like to call traits of my character, whatever it may be that has brought me at a certain time to the knowledge that I ought to do something about myself, again religiously, by the grace of the Lord.

And so when that motivation starts and I see then that motivation connected with an aim, I see then how it is necessary for me to become very humble in the light of that what my aim is. And for a time you might say, it could become much more prayerful that I really, in talking about Work, I would like to know, I say sometimes, for God's sake, I want to know. You see, because this idea of an aim in the future starts to link up with the possibility of creation of something that does not as yet exist or not existing as yet, in the fullness in which it should exist, and I mean of course Kesdjan - an emotional body - and a Soul for which I want to Work, either to make it and create it, or to uncover it, to make sure it can become for me a shining light in the form of a consciousness. And that all my different emotional states and feelings are going to be combined into one. I say, out of that comes one thing only that will enable me to get over across the FA bridge of the emotional conditions. There is one wish: I want to grow up. I want to become a man. I want to find out what is the truth about myself. I

want to believe in the existence of a universal power. I wish to become part of infinity."

Now, when you talk to people in a group it has to be explained that that's the rhythm of your talk. That is the motif - the leitmotif as Wagner calls it, that what is giving direction; leiden - that means lightened, that is given a direction. It gives you an indication as a motive for the direction in which you wish to go, and so when you start and ask for questions, make it quite clear that we are talking something very special. St. Paul says somewhere: I teach Christ, and Christ crucified. That is the general tone of all his letters to the Romans and the Corinthians. That was his aim; he was not putting any water in the wine at all. He said Christ and crucified - whatever religiously he meant as Christianity. It doesn't matter , whatever the interpretation is, but he was sure that was what he was doing and he was going to adhere to it. It seems our determination when we have groups, should be guided leitmotif, a guidance regarding Work. So that the moderator talks Work, does not go into a little bit of detail when somebody goes off the road. It's nice to let them, but stop them in time. And don't expend and really spend much too much energy in battering back and forth. It is not conquest of cleverness. It's a very simple thing. We're her in a serious moment(?), I say sometimes, an hour and a half of our day and of our week as far as I'm concerned. Maybe you can count Saturday, but also the others if you do go , there is an hour and a half of wishing to become more and more acquainted with Work as we talk about it. Then start talking about that. Don't let the opportunity go by, almost I would say, when you want to talk about Work, talk about it ad infinitum - with patience, with the knowledge, that that is what we are talking about. I say Christ crucified. We talk about Gurdjieff and objectivity. I don't want to talk about anything else, although one could talk very well about all kinds

of lovely things and beautiful theories. But that is not what I believe we should have. We have a group. I want really, with all my heart, to see that the group can continue to exist and you'll only exist when there is an agreement on certain ppinciples; otherwise you'll fall apart. And now is the time to strengthen yourself to become clear about explaining Work. First the motivations, when that is settled then the question is asked: do you wish to find out for yourself what to do with your inner life? Do you honestly want to know? One should have an answer to that. Many of the statements were wishy-washy and they wouldn't even dare to ~~even~~ answer you and moreover I would think some of them wouldn't even know what to say.

It has to be clear that you can talk about Work in such a way that there is an audience which is willing to listen to it. Otherwise you're wasting your time. And I see that sometimes when I listen with great endurance to some of those tapes, and I say for God's sake, why haven't they ended that as yet. And they're still hammering on the same thing and it was already explained before a little bit and still they allow it. And of course, I can't do anything about it. All I can do is perhaps write a note on it and that's not of use. It's only of use in the meeting itself and logically I won't be there because for two reasons: if I were there, I would interfere and if I interfered for the second reason, they won't learn.

Moderatoss have to learn, those who conduct groups have to learn, those who answer tapes have to learn, those who have correspondence have to learn, those who come to meetings like this have to learn. That's why I'm talking in very simple words. What is Work? I say the motivation , it's clear then, is there a wish? A wish which is like a wish to become an artist which pervades you, permeates you and is really honest. A wish to wish to create something that is of use, that ~~has~~ even has perhaps (?) part of yourself in it like an 'I', by the grace of ~~the~~

God, like the essential parts of an 'I'. Then I say I wish that to be a guide. And so of course then you can explain about impartiality as a requirement of (?) the acceptance. But I still haven't heard enough of holding up a question at a point and say, where was your acceptance of yourself? What actually have you seen in a wish for becoming impartial and seeing that you could not do it instead of just talking as if you have been Working. Again, I'm not critical about it. I'm only telling you about certain things which I believe you have to visualize as something not quite right as yet.

A group like you have on Monday, Wednesday and Friday is a general group, is different from this kind of a group. I can talk all of the time , but in questions and answers it has to be distributed over different people. A moderator must not talk too long. He can give line and direction. He can also stop at a certain time and bring it back to that what's of essential value in discussions of Work. But there has to be an exchange between all of you who have a wish to talk and formulate and try to make sense. I've said a group like this is really a continuation of your small groups. Your small groups should indicate what you feel is necessary, and then you should air the different questions that were unsettled in a larger group, by asking some advice from people who have been learning gradually how to be a good moderator, how they then can be of some help. How they can guide a conversation and bring out the high points or the truthful points and then eliminate that what is trash. Again I say, I do it for the reason of maintaining this group and this Barn. Of course it's obvious that a person as old as I am starts to think about the end of his life. I've said many times I'm not going to be unprepared and it's not at all to cry about because ~~(it? to?~~ that) what is the end of my earthly life not very important, because I will continue. But what is important is what I leave and I've done ~~xxxxxx~~ my best to leave something that

is worthwhile. That is why I pray to God that whatever we have talked about can be understood in the right way and when it is not as yet clear that I can continue to say what I think, so that then that thought, those concepts can be placed next to what you have been thinking about and then you have the chance to verify it with your own experience. And as I have said, then, I disappear as any kind of a teacher when your experience takes over in your own life to tell you what the truth is.

But you see, the value exists in the wish to formulate; as much as you can make yourself say certain things, if you cannot do it in a meeting, do it with yourself when you are alone and then perhaps you would even like to write it up and make a little journal of it, some kind of a diary. And write down such thoughts ~~that~~ which are still questions and see if perhaps at a later date you may be able to find an answer to it. What does one really require? You see, sometimes I see a man many times with two hands he has something that he wantsto ///, for himself, to eternalize: with onehand he write it in the palm of his other hand, and then he makes that hand into a fist. And then he is ready to fight, with that in his first. Now maybe it is right ~~sometimes~~ that a man sometimes is right-handed and left-handed. And what is really required is that a man takes his right hand which is more developed and has changed, also in accordance with the rules of palmistry. It is a hand that has gone along with him in his life and with his left hand, if he is right-handed, he tries to scribble certain verities, certain indications of what he actually wish as to become, a little description of an aim, ~~of~~ ? something that becomes a symbol or a talisman in the palm of his right hand, and then he closes that so no one is going to take it away. And at the same time it will reinforce him when he has to fight with his fists because he has to undo a great many unconscious events which already have affected him. The difficulty of doing it with your left hand is because you're not knowledgeable about how to use that hand

- this is the dexterity you have to learn. It is not so easy to write the name God in your right hand. Particularly when you are quite unequipped, but perhaps it could be written, perhaps it can be done, for anyone who says, I have a definite aim for my life because if I don't do that, what will become of me? What is there I could substitute?

I I think of that many times. What can you do? Or what would you have done? Or what will you do if you don't believe any further in the possibility of freedom? If you want to consider constantly conditions of this life on ~~this~~ Earth, and yet although you might admit that you are still bound, that you really don't want to do anything to untie it ~~that~~, that you don't really want to be free but that you want to be that what you are now and satisfy whatever demands there may be in your mind or your feelings or your body. But I say again what will happen when you die? At the moment of death one has to be prepared to give the physical body over, to leave it, just leave it, completely as is, leave it. There's nothing you can take with you of the physical body and the preparation to be able to have something with which you can enter the gate of Heaven or tell St. Peter, is that what you have Worked for yourself, your body is natural. Mother Nature claims it. But that what you have created is your work of art. And that makes sense for those who are away from this Earth and who see, then in their existence of a spiritual world, how it can be when one actually is free. At least I would say more free because the different steps for freedom, perhaps they are three times three kinds of steps that one has to go through. It's immaterial. I mean that. It is spiritual for that reason, immaterial. It does not matter at all because once when one sees one's life and can distinguish that kind of a form of appearance from life itself, part of the riddle is solved. Because then one does not attach the value anymore to the form than only at times when that what is life and is understood as life existing, can be expressed in a form which belongs to life itself

in that form of expression.

Try to find in all this little discussion the thread of what I'm talking about. We started out with how to face certain questions from people, to find out why they even ask the questions, aside from the fact that they come to a meeting. What can you at that time touch in them so that they understand what you mean? If you can be sprited, that is, if you can spirit them, begeistered, to create a geist, that is a spirit within them, if you can touch an essential essence value, if you can touch that what is permanent and indelible then it is right because then they will remember you and they will be grateful for having just opened the door, and allowing them to see that what is heaven within their heart. But you see, we don't get so far, not that easily. One has to go through a tremendous amount of ordinary existence of that what is experience in ordinary life and one wishes to describe it, but the description itself is of very little help unless you know an answer to it. Many times the description of an experience leads to the gratification of your ordinary vanity. There's absolutely no use in talking about oneself in that sense because each person can do the same thing and it has no more value for me or for others because if others have it, I can repeat it. Each person in that sense is quite equal to someone else. And it's not a mtter of development of intellect or even the depth of their feeling. It's a question of their being and of course on the level of a being, one is judged by others who are lower and would like to aspire to that, and looked at almost sadly by those who are on a higher level of being and wish that the others, a little lower, didn't have to struggle too much.

The idea of groups is to help each other. It's to find words and means, and a way of saying things that is going to be helpful for different people from whatever class they come from, whatever background of experiences in their life. But people who have certain questions, difficulties in relationships, not understanding why this and that has

to happen to them, why they are suffering, why they have to go through it apparently, why is one day beautiful and the next day not so good? Why the ups and downs all the time, ~~and~~ why not a permanency on which one can rely? And those discussions are right ~~for~~ because they make one feel at home. If you have a chance to explain them, and there is a willing ear. But you see, when that happens, you have to give them not stones but bread. Give us this day, our daily bread. We have always interpreted that, as give us this day, the knowledge of Work on oneself. That is in the--in that particular section they're mentioned. You can say, well how do I know? It belongs to it in that explanation because there are different directions of thought that are touched upon. And it is also the necessity of seeing that one has to eat ~~xxx~~ every day. I say sometimes why do you have to talk when the difficulties of your ordinary life prevent you from making any attempt? When such questions come up in a meeting, why don't you stop such people? It's utterly impossible that they can understand what is the meaning of Work when they are busily engaged with the telephone - that's such nonsense. You can say you have to grow up but you're not as big as your father and make allowances for the possibilities of growth and then start very simply early in the morning, if you can, and then during these couple of hours.

I said that probably about a year ago. Who has remembered it? Who has made reference to those two or three hours? Who has given anyone a task regarding such hours? So that the next week they ~~actually(?)~~ can report on what they actually have done, ~~if~~ If they consented to take that as a task. I haven't heard it. Instead they start to talk about what happens during the middle of the day when they're engaged in all kinds of ordinary work that requires their attention. They don't even talk anymore about getting into a car or out or standing still in front of a door, although that was mentioned. But it is mentioned so seldom the simple little things of which there are more than a thousand different

tasks that I have given over these years. Why don't you take some of those little tapes and listen to them to see what is there that still is useful because at that time I had to explain Work. I was not allowed to go into philosophy. I was not allowed even to give too much perspective. You say, who allowed me? Gurdjieff. He told me what I should not do. And I know what he told Orage when Orage fell off the road. And so my determination was formulated certainly in that direction which I have tried to follow: not to discuss too much theory in the beginning, not to form the trap of Ouspensky, not to become too intelligent or intelligentsia of Orage. Not to become a candidate for an asylum, institution. But to stick for a long time to the foundations of Work, with a little theory to explain the background and the reasons for it but tasks, one task after another, many, many times. Those who attended such meetings will remember them. And where are you giving tasks, to whom, and what , and do you insist that they answer you or that they answer the next week maybe to someone else? And bring it up or maybe you remember what kind of a task was given and then ask them what happened to it?

You have to establish first how serious are they, you wish to talk to, (2) and if they're not serious, please don't talk to them. I say this very advisedly. Work is sacred. It is a representation of a method which is described which, in esoteric terms means that when you apply, when you Work, when you sincerely wish, there is a result of becoming and making a Soul. That is an esoteric description of why Work exists, to give a man the chance to become free from the bondage of Earth while he is still on this Earth. When he still can understand a little bit of his Karma and when he still can see with his own eyes, with all his five sense organs and with all the possibilities that are now potential - develop that what ogght to be developed within a man, when he engages himself in the development of his inner life.

And I say, that is a secret and a sacred business. That is something that belongs to one's private life. And it's only at certain times that the name Jehovah could be mentioned because God would not allow his name to be taken in vain. You must understand ~~at times~~ sometimes this attitude that I have towards Work. Because if it means that what I claim it does, I would die but die with on my lips the desire to try to be aware. Or wake up . Or don't sleep. Or as Mullah Nassr Eddin would say: don't sit too long where you shouldn't sit. Don't sleep too long where you shouldn't sleep. And these are partly you might say encouragements, or determinations of the value of what we are trying to do. It is not superficial nonsense. It takes in an objectivity of seriousness regarding essential essence qualities of yourself and it is fully as important as your birth and conception because there life was put into this form and in the period of renaissance wishing to devote oneself to the development of inner life, you put your life then in a creation made by yourself, selected by yourself in accordance with certain principles of truth so that then you make your Soul because you have life, you have the indications of what ought to be done with that what you are in this life, and particularly the form which is now housing your life , an understanding of that for the benefit of how to become an architect so that then the Soul may be created of a different kind of a principle which we call art, as creation, and not natural and which leaves Mother Nature for whatever she has to do in her life and in her development, and in her so-called reality of her own existence, to which we react. And of course we are in contact with that and the difficulty is to see how much we allow ourselves to remain bound by the natural law. Fortunately, many natural laws are similar to spiritual laws. They are expressed in a different kind of a way but sometimes the natural law when we understand the principle, (~~in?~~) physics or even chemistry, one can see what can be changed without changing the principle of the law itself. The laws of

weight, of attraction, of motion; the laws of growing as evolution, the laws that exist in attraction - ~~all such are also the laws that exist in attraction~~, all such are also translatable into the terminology ~~into laws~~ of the spiritual world.

I remember when I was quite young, there was a beautiful book in Dutch, talking about the laws of the spiritual world, in the terminology of the natural world. And I just devoured that because it was so beautiful. I felt for the--this kind of natural law, of course I like to think about it - mathematically and so forth, but then when something opened up of that kind, and I could already use a little bit of what I knew and see if it could apply in a further understanding of the spiritual world, it started to satisfy the depths within myself, and I would say that my heart then started to vibrate in the direction of the Lord. That's a strange way of saying it, but you see when one becomes devoted, when one once understands what is the value of esoteric knowledge as given to us and that it is just as it were for the taking, that then when one does take it, one becomes inspired because of that what exists together with that where one wishes to go away from. Again, I say, life with Work is very simple.

When you have explained what is meant by Work, when you have dwelt a little bit on true observation, when you have introduced the concept of impartiality, and when you have added to that the question of now as a moment, then you have to see that what actually will take place with a person who listens to it, that then he wishes to apply what he has heard and then you have to tellhim : start. Don't talk any further. Don't philosophize about it. It says in the prescription, try to do this and that, there is (?) try to create an 'I'. Don't ask questions. Just try to create something that doesn't exist, but has certain properties. Just try to imagine it. That old question comes up again:' as if' outside of you. How many times have I said an 'I' is within? Let there

be no difficulty about that. The reason why I say 'as if' is to indicate what is objectivity. 'As if ' outside of you - that means as if it is free from you. But of course an 'I' starts mentally, in your brain. Emotionally, it starts in your heart. And when you take the third way of approach, it starts in the bottom part of your spine where the Kunda-buffer is. And those things ought to be understood, explained and adhered to and not deviated from. Those are one of the requirements that if you talk about Work, that you set a man straight when he goes off. You tell him: no, we don't talk about something that is outside. Would you like to compare with the evil eye that is on top of the ceiling and looks down on you? You see darlings, it is necessary to understand the presence in an emotional sense as something that immediately, because of the presence so-called outside, makes contact with you, with that what is also the same quality.

When Heaven comes down to the Earth, the purpose is to go from that place where it arrives to that what is you and going through you to enter into you as Heaven. That's the purpose of Heaven coming down. That's the purpose of any kind of spiritual value or entity being present to you to become part of you and to participate with you(?) in your heart. That's where God wants to be to help you with your conscience. When we talk about an 'I', and we talk about the necessity of giving light and then we say but it also has to be benevolent, because why should an 'I' be interested in me - poor creature and then I say that by the grace of God, that little 'I' belongs to me and comes to me when I wish to create it, and stays with me all the time. But it functions independently.

Try to understand that. I've said many times about brain , how many compartments - little departments there are - all functioning and sometimes a little independent and sometimes a little bit connected with each other, but now we wish an 'I' to have a special kind of a place.

I call it virgin field and of course I've said above the temples. It's not outside the temples. It's within . I've even said that if one Works, you can feel the activity of the mind functioning there. So., there's no question of anything standing outside, looking at you. We are not watchers of ourselves; we are aware of ourselves existing. That has to be done from within, otherwise there is no awareness/ Anything else outside just keeps on looking. But when I become one with myself, then there's a chance that what otherwise bothers me in my looking or watching, which is the interpretation, is now reduced to a minimum since I don't allow my heart to function in accordance with the solar plexus. And I don't allow my mind to function in accordance with unconsciousness.

And so the whole process, when I have an 'I' in the name of God, because God gave it life and it is benevolent because I, unfortunate human creature created that for my sake, asking God forgiveness to be so stupid in wishing it. Andthen when that exists and then can give my life guidance, then it loves me, this 'I' will love me when I then become God's child in my wish to grow up in the direction of the fulfillment of esoteric knowledge. You see how the roads go separate, because the one road continues to run around the Earth and it will stay there. I say it is like a surface in ordinary length and width, no more. But the verticalness - that's what counts. That is why the 'I' comes from above, and then comes within, so that then that what is within can become lighter and lighter in density. In that what is the composition of Kesdjan and of course the ethereal qualities of a Soul. Things will change then, but you see the simplicity of Work early in the morning to start to learn how to develop this 'I', to make allowances for its youth, just create it, fresh out of the womb of your mind and heart. To see what it can do already, perhaps cry a little bit for the wish to continue to live because if you don't feed

it, it will die; that is, it will disappear. But if you wish to feed it, that's your task because when you have said 'A', you have to say 'B'. When you have created something you become responsible for the creation. If the purpose of the creation is the maitnenance of it, you have to keep on feeding it. If you have created an infant, you have a responsibility for the growth of that little child.

Esoteric knowledge demands that of you and if you cannot see it that way, don't touch it. Don't become too much acquainted with the requirements because it's either yes or no with esoteric knowledge. Either you feel it is the right thing for you, belongs to you and you wish to use it for your own private purpose, it is right because you are entitled to that kind of use(?). But if ( ) cannot really come to the conclusion that that is it, then you must perhaps wait and perhaps you should just listen. Or perhaps you should just read, but don't ask foolish questions as yet. The time is not ripe yet when you just become a little bit acquainted with a little bit of these theories. It takes a really long time before you understand something about it and then maybe it's time to open your mouth. But in the meantime talk about what you have done, what your experience is. You have a right to talk about that - that what you have attempted, that what we call an effort, whatever you have done, meant to do, wish to do, whatever came up to the point of wish only and not as yet into any kind of a form of an 'I' observing you. Go through that kind of a process of a description of the attempt for Work on yourself. Partkdolg-Duty. That is participation in Work, which becomes a responsibility for one.

Try to see this life, as I think you ought to look at it. Esoteric knowledge is not for everybody although it is available to anyone. But you know the possibility exists and goes over into probabilities. And the probabilities go over into actuality. And whatever state and wherever one is from the exoteric through the mesoteric to the esoteric

groups - whatever that it is that starts (?) to function in your life and becomes more and more part of yourself, to what extent you feel responsibility for feeding this 'I' so that in time this 'I' is a child of your creation becomes that kind of an entity that will actually will help you, I would almost say, in your old age. To be able to tell you and guide you, take you by the hand when you are a little crippled maybe. Try to understand these questions of esoteric knowledge that you don't touch it unless you reall - you are prepared for it. You know sometimes one doesn't enter, as you know, a church without taking your shoes off. Of course you gan get some slippers to take their place but at least not your daily shoes with which you walk on the streets. And there's no other reason for it of it dirtying the church. It's a question that the church is holy. And you don't desecrate it.

Work of this kind of a group means that there has to be an understanding in the wish to help each other and to remind each other. I talk about that many times because by their fruits ye shall know them. Where are the fruits of objectivity in our daily behavior? In our relationships in the acqusition of further knowledge and understanding of how to behave and how to be able to overcome the little tendencies, vanities, and such things. How can we get rid of all that goddamn junk that is going to tie you down if you don't do anything about it? Because at a certain time it simply will be cut and then where are you? Without sufficient preparation. But I'm not saying you ought to Work because otherwise you go to hell. I think you have to look at this life on Earth as Purgatory where there is a possibility of going to heaven, but also you must know a long period may be necessary to eat your own Karma or even to learn to understand it, what is its meaning. When once you can understand it, perhaps you have not the ability as yet to do anything with it. You don't know how to attack it, or how to deal with it, but at least if you are perfomming your real responsibility and your duty

if you persist with great insistence of that what is essential for you to overcome;when you once understand that that happens to be you as your property, that there's no further question about it, then there is no other question necessary.

The answer to such a question is always: I will do. The will of the Father, and by Father I now mean Gurdjieff. It's not that I venerate him, it is not hero worship. It is a certain imprint that a man of that kind of caliber can leave on one. He acted as a father, also father-confessor, but as a helper as a person who wished to communicate and give. And there was then at any time we wished, he was there and whatever his further motives were, in writing and in the creation of Phieure, and the difficulties he had to overcome that was his Karma and the way perhaps he got rid of a great deal of bondage. But when he is a father, then he considers that what we are trying to do benevolently , and he will make allowances because of his own experience, knowing full well how difficult it is to undo the bondage of Earth. And when you want to read about it, ALL AND EVERYTHING tells you quite sufficiently. I haven't heard much reference in the meetings to talks about reading that book. I have not heard anyone saying you ought to read that and that chapter. Or you ought to look into that book to see what you can find regarding wish and will and 'I'.

Why don't you make a little study of it to see actually what is in this book? Of course you can say it's nice for me to talk about it. I proofread the book twice before it was printed so I know damn well what I'm talking about it. Andit was a marvelous thing day after day, night after night, to sit there and get that done. Try to correct the mistakes I happened to see and forgetting some others of course, but attempt that was there really wishing to find out to make something that was worthwhile, and really did not have, let's say, too many mistakes, in comparing it with the Russian and comparing it with the French, and

with the German.

Well, to some extent, you might say it's a little ( ) like a dedication, a devotion for what I believed in and I'm only telling it to you because I think you have to have more of that very great simplicity of a real simply way of wanting to find out about your Work and the application in your life at different times during the day. But particularly when you start in the morning and you're still pretty free from all kind of hallucinations in your mind, when you are awakened then and you are refreshed and the Sun is just about coming up. Take the time. Maybe read about Hassein, what he had to do with upcoming Sun, or sit in your chair and let Sun rays enter into your room and you sit, close your eyes. You can muse a little maybe at times you might fall asleep a little. But at least you make an attempt of something existing within you, wishing it to be awakened for the sake again for you and ultimately that what could remain would be more than you and could live without you.

Life is very important and beautiful and lovely. Life can be taken as good, like is to be digested so that you will extract from it whatever is given to you, to be eaten. And life itself as good can also be prepared by yourself as a meal. We forget that, we think that we have to take things as they are and undoubtedly we do, but now I say I wish a spiritual psychological cabinet of medicines and I will make them with my own hands, in my own laboratory based on experience that I know about when I study and now put into my Work in order to find out real understanding of the meaning of my life. So, for that, I create little bits you might say of chemical substances which are put in medicine cabinet(?, so that there I can reach for it when I say I need that. And that in my condition of psychology. I know what kind of a pill will help me for this. And that maybe the pill is just reading five pages of ALL AND EVERYTHING. Maybe the pill or whatever it is that you call

your medicine is that you sit quiet for fifteen mintues. Maybe you have to pray, maybe you have to look back your whole year how it was xxxxx spent in order to find out what was your responsibility and how did you answer to it. Maybe there are other ways that you wish to make for yourself that are your own medicines, special preparations belonging to you, made in times of emergency do not always apply to someone else because most of the stuff that is there of that kind is more or less general. But you have to make your own, that what is your product where you know how to touch yourself and what is required at times to help you to wake up out of a deep sleep.

I think Work can be considered differently. I' m not, many times I say this, I'm not critical. I only wish to encourage you not to give up hope, but to see that it is possible to continue and continue and continue time and time again and never mind the results, you just find out more and more about yourself, what you are. Then what you can do and what you should do because that will be told to you, what you should do. There is some time in which there is a very definite indication which becomes written in the palm of your hand, about your aim of life. It is written over the 'M' which, in this case, means Man. And the other 'M' in the left hand is momento xxx : remember yourself as Man. With that we fight because it is worthwhile. You see, there is strength in your fists because you adhere to a principle of truth. So, no questions today. Try to remember.

Work to the fullest extent of your capacity and when you find that you come to the end of that, you pray for just a little more and God will give it to you without any questioning.

Goodnight.

END TAPE

Trans: Jerry Weser 4/76

ROUGH: J. Haim 4/20/76

proof:

proof:

Corrections M 2448

pp. 2 line 13 for explaining it again.
pp. 3 line 26 it's all right then it is
line 27 kind of a motivation
line 28 a soul. And so this question
pp. 4 line 12 so that I also
pp. 6 line 8 if it is the Nightwatch.
line 22 But I have heard a
line 24 clusion that unless.
pp. 7 line 29 the aim, is that
pp. 8 line 2 or of certain
line 8 whatever it is that were influences
line 13 that I ought
line 17 And from that time
line 25 to make sure that it
pp. 9 line 14 is, but he was sure
line 18 some one
line 21 were here in
pp. 11 line 28 earthly life is for me
pp. 13 line 9 Earth, and if you
line 23 perhaps there are three

(over)

pp. 14 line 12 easily and one
line 13 one wishes
line 15 many times
line 16 vainly and there's
line 20 not a matter

pp. 15 line 23 So that in
line 30 different

pp. 16 ~~[illegible]~~
line 17 happened
line 29 which are now potential

pp. 17 line 14 renaissance of working
line 15 them in a creation
line 20 Soul can

pp 18 line 13 That's (last word)
line 28 but which has

pp 19 line 14 is also of the same

pp 21 line 10 feel that it
line 12 Rest of you
line 15 ripe for that when
line 24 is a participation
line 26 this life, the way I think

pp. 22 line 12 for it. It's not a question of duality
19 tendencies of vanity
23 saying that you
26 know that a long period

pp. 23 line 12 haps that was the way he got
25 correct for mrs.
26 but the attempt

pp. 24 line 3 dedication on
line 14 for you so that re-
line 18 as food, life has
line 19 And life as food
line 23 which I know
line 24 find out the real

pp 25 line 6 emergence which does not
line 9 at times
line 15 you are and then
line 19 which